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ABSTRACT

While practicing medicine in the Harney Valley of southeastern Oregon, Dr. W. L. Marsden became interested in the language of the Northern Paiute Indians. From 1891 until his death in 1913, he collected linguistic material. His principal informant and teacher was "Patotzi", known as Captain Louey or Captain Louey Crook. A member of the Wadatika band of Northern Paiute, Louey was known as a good story-teller among his own people. As the volume of material increased, Marsden turned to the faculty of the Department of Anthropology, University of California - Berkeley, for guidance. Professor A. L. Kroeber was a member of the faculty. In 1914, Professor Kroeber asked Gilbert Natches, a native speaker of Northern Paiute from Pyramid Lake, Nevada, to help him complete Dr. Marsden's work. However, Natches spoke a slightly different dialect than Louey and was, therefore, unable to follow the narrator's style. He did provide his own original data. This publication consists of 59 documents obtained from translations accompanying the texts recorded by Marsden from Louey and by Kroeber from Natches. These documents have been literally translated using the best English possible. Some explanatory notes have been added to some of the translations. The documents include Louey's autobiography, myths, songs, stories, accounts of various Paiute rituals, and religious prayers. (NQ)

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NOTES ON NORTHERN PAIUTE ETHNOGRAPHY: KROEBER AND MARSDEN RECORDS

Edited by

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with the assistance of Michael P. Nichols

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INTRODUCTION

From 1891 until his death in 1913, Dr. W. L. Marsden practiced medicine in and around the town of Burns in the Harney Valley of southeastern Oregon. Marsden became interested in the language of the Northern Paiute Indians of the area, at first only as a hobby. Later, as the volume of material that he collected increased, he turned for guidance to the Department of Anthropology of the University of California in Berkeley. For many years Dr. Marsden corresponded with the department faculty including Professor A. L. Kroeber. During a sojourn in San Francisco in 1910, Marsden and Professor T. T. Waterman collaborated in producing a laboratory study of the phonetic elements of the Northern Paiute language which was published in volume 10 of UCPAAE (1911). As a result of this research, Marsden began a complete revision of his notes and recordings incorporating the new method of transcription that he and Professor Waterman had devised to represent the sounds of the language. At about the same time Marsden began writing a complete description of the language which was, however, not completed by the time of his death. Marsden's widow presented the accumulated linguistic material to the University of California at Berkeley.

Dr. Marsden became conversationally fluent in Northern Paiute and was able to work without an interpreter. His principal informant and teacher was a man about sixty years of age who was resident in Burns. He was Patotzi ('Foam') who was known to the whites as Captain Louey or Captain Louey Crook. Louey's autobiography appears as Document 1. He was born in Diamond Valley near Burns and was a member of the Wadatika band of Northern Paiute. Traditional home of the Wadatika was Harney Valley. His knowledge of English was limited, but he had the reputation as a good story-teller among his own people. He was captured in 1867 by General Crook's cavalry during one of the campaigns in that area against the Paiutes. He became an orderly, scout, and interpreter for General Crook who gave him the name Louey Crook. He was in Crook's command in the war with the Pit River Indians, and afterwards served under General Wheaton in the Modoc War. He subsequently became leader of his band, was a 'doctor', and a man of great influence in his band.

Gilbert Natches was a native speaker of Northern Paiute from Pyramid Lake, Nevada. He was the son of Natches Overton and the nephew of Sarah Winnemucca. In 1914 Natches reported that he was then 34 years of age.[1] He was invited by A. L. Kroeber to come to the University in 1914 to help him complete Dr. Marsden's work. Unfortunately, Natches spoke a slightly different dialect from the one used by Captain Louey and he was unable to follow the narrator's style. He did provide original data of his own, and selections from both the Natches and Marsden material were published in volume 20 of UCPAAE (1923). Professor Kroeber then abandoned further attempts to publish the Marsden data.

The Marsden linguistic material is presently in the hands of Mr. Nichols and portions of this will be published by him.

We have added a very few explanatory notes to the translations. These are indicated by parenthetical numbers in the text and are collected at the end.

Documents 1-9, 15-23, 25-29, and 38-58 are from translations accompanying the texts recorded by Marsden from Louey Crook and these have been put by M. Nichols into the best English which these will permit and still be literal versions. Documents 11-14, 24, and 30-37 were recorded from Gilbert Natches by Kroeber. One document (No. 10) was recorded by Kroeber from Dick Mahwee of Pyramid Lake.

It should be remembered that the texts given here in English were not recorded for their ethnographic content or with regard to continuity or completeness, but as linguistic material. There is enough ethnographic fact in them, however, to warrant their publication, and that is why we have made them available over half a century after they were recorded.

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[1] For an account of Gilbert Natches' visit to the University of California see San Francisco Chronicle, October 25, 1914; "Scion of Indian Aristocracy Paints for University Professors". In later years, Gilbert Natches was an informant for O. C. Stewart (1941:363), who provides a brief biography of him.

1. AUTOBIOGRAPHY OF CAPTAIN LOUEY (1)

Of old, after my mother and father were married, I was born there at the muddy-dance-place [Diamond Valley]. When I had grown four years, I had no sense; when I was eight I had some sense and I saw this country. It was then that my mother died at Black Point [Wright's Point], and then I had no mother. My father took me around with him, and I used to see my father's people everywhere in this valley. Then my father died, and I had no father. He died over in those rocks of a fever. All of my father's people were there when my father died; then they all returned to this valley since none of them had any friends over there. Then the white man came, and there was much fighting and many of our people were killed. At that time I was staying at the Rock Fort [Barren Valley] where there were eight houses. Notaikumi, 'Smeller', 'He-picks-up-the-tail', 'Gray-Stone', Patakamakoo, and Tunatakopaa all had houses there. I was captured there at the Rock Fort.

General Crook was the leader of the black-clothes [soldiers], and I know that Captain Curry's soldiers fought there too. I don't know how many soldiers were there. There were thirty women, and two of them were killing. All the people there were killed. I saw many of them myself. At that time the snow was knee deep. The big blind one, Pituzujitu, escaped from there though. Fifty women, children and babies were killed. Tunatakopaa was our leader, and he had a spear with which he repeatedly stabbed the soldiers in the heart causing them to die very quickly. I was standing close by him, and I saw him striking them with his long spear fastened on a pole. He killed many soldiers with his repeated stabbing. Then the soldiers grabbed hold of his spear and broke it, and they caught hold of him and were wrestling him. They all caught hold of him and threw him down. They hit him on the head with a hatchet, but it did not cut into his skull, and he did not die. Then they tied him with a rope. Then they cut out a mule from those wild ones and whipped it. Then the mule went along kicking up both feet. It kicked him with one foot in the chest. They caught hold of the mule and looked at the man. The captain said that he wasn't dead so they cut out another mule and whipped it. Again it went around kicking. Then they caught

it and looked and saw that the man was dead. Then the two captains repeatedly stabbed the body with swords. The women said that one of the swords was broken and wouldn't stick into the body.

There were two companies of horse cavalry soldiers two miles from Rock Fort to the east of the people's houses. The soldiers carried their dead off on the backs of the mules to a spot three miles on the other side of the Owyhee River and camped. They had left the dead Indians at Rock Fort. The dead soldiers lay covered with a canvas in a fifty-foot row. I saw them myself. Then in the early morning after breakfast the soldiers went to the river. There they camped and at night dug [a trench] fifty [long] by six feet beneath the surface. In that place they threw the dead. Then in the morning they went away and took those of us who were prisoners along with them. They hauled the women in a wagon. Then we camped at Jordan Valley in a white man's house where Captain Curry and his men were. In the morning after eating, we went on again, and again the women were hauled in the wagon. Then we camped at the soldiers' earth house [Camp Lyons] to the north of Delamar, where we arrived after sundown.

We crossed the Owyhee River in a boat. The soldiers told the women, "Hurry, come here!", but the women replied, "Not us! We are going to die here!". Then the soldiers shot them. The brave Tunatakopaa's wife was killed at that place beside the Owyhee River. "Here let me be killed!", she said, "You soldiers killed my husband.". So saying she wept and was killed by the soldiers shots. We were there about two weeks when Captain Curry ordered his company of cavalry and one group of foot soldiers to march to Boise with the captives.

General Crook had earlier captured Egan's Indians and had left them under guard at the river. These people were brought along also. We saw those who were our friends there in the jailhouse at Camp Lyons. Then we marched and marched until after we had gone twenty miles, we camped. After the next time that we marched the soldiers camped in tents at sundown. Then we camped at the mouth of the Owyhee River where it flows into the Snake [Big] River. After eating the next morning we crossed the Snake in a big boat, and then we camped on the other side of the river. On the other side after dark the soldiers shot many sage-hares. Then we marched along the road to Boise. When we camped

again at sundown, many soldiers, about thirty of them, came. In the morning we marched again and went into Boise. There on a ridge the road came out, and the soldiers were going about saying, "See, that is Boise!". We went through the town, and I saw many, many whites. Then we came to the soldiers' house. There were already four cloth-covered houses there where we were told to sit. There those women arrived and also those men who had been in the jailhouse. Among the people I saw were: Awuaa, Punakwasu, Tzokwitapoyuao, Ohatuibitzii; five of the men from my group were taken by General Crook's soldiers. Captain Curry brought two of Punakwasu's wives, 'Whisperer', Kapishapadi's wife, and the beautiful young wife of Magosogil. I can remember seeing all of them very well.

Then General Crook saw me and told me, "You are a good boy. Come this way!". The women were crying as they saw me go. They said, "That is a good boy.". I went to sleep in his tent. I had very good soldier's blankets then. Thus it was that I became a soldier for General Crook for three years. He called me Louey Crook, and I cleaned his buttons, his coat, his trousers, his hats, his guns and his swords. (2)

Wahawuaa, when he was a boy a long time ago, is said to have found a horse over yonder, perhaps two horses. One was a white-spotted pinto stallion, and the other was a mare with a long mane to her shoulder, a white neck, a red body, and black legs. These were the first horses to come here.

At that time the Umatilla Indians had no horses. When I was first born, the Umatillas used to come and steal many of our horses. The Umatillas then had horses, but they weren't theirs really because they belonged to the Paiutes. Several people saw them do it; Pamusi, Tzipuhuu, Pituzijitu, Tzipaijapa, and Maigwanaa all saw it when they were young men. They stole so many good horses that the Paiutes didn't have any. Two to each there were. My father told me that they stole sixty of his alone. The Salmon [Warm Springs] Indians had been going on foot for a long time, and they had no horses. They bought horses from the Umatillas with beads. The Warm Springs were willing to give a little basket full of beads to buy one horse. The old men told us then that the Warm Springs then raised their own horses. Then the Klamaths bought

horses from the Warm Springs with round, black beads. The Achomawi had no horses for a long time except those that they got from the Klamaths.

I saw General Crook go over there to Alturas, and I went with him. At Fall River we found many Pit Rivers [Achomawi], and I saw that all of them had horses where so recently there were none. When we were there, I was good; I wasn't scared. The Achomawi were near us, and they were shooting at us. They shot at me, but they missed, and I was not wounded. That was the way it was when I was with General Crook when he pacified the Achomawi. At a place near Alturas in the Pit River country the Achomawi had a rock fort. General Wheaton was there fighting with his soldiers before we came, and many of his soldiers were killed. Two companies of General Crooks cavalry and one company of infantry left Camp Harney with us to go to where they were killing General Wheaton's men as soon as we heard the news. Then we went to Camp Warner and the Warm Springs joined us there. Together we placed the Pit Rivers on a reservation. I saw that General Crook was a good leader of soldiers. Maurice Fitzgerald who was at that time a young man saw that too and went with General Crook as a soldier. Together we went to where General Wheaton needed help. When there were no Pit Rivers left there [General Crook having placed them on a reservation there at Fall River] General Crook went to Arizona. There was no war in this country then, and so Washington told General Crook to stop and that he had done enough here. Thus, having finished here, he went to Arizona.

At that time, I was in Boise at those women's home since I was a grown boy. In the spring General Crook and Captain Curry came there. We went across in that boat to Red-top Mountain to the east of Standing [Castle] Rock. We went to Fish-trap and Alkali Spring; and then we went over to the other side at Camas, and then to the canyon where Camp Harney was. Then we went along scouting to Camp Warner. We passed Warner Mountain, and we came to the place called Wild Currant Creek. We went down into the place called Cattail-flag. We went to Flag and then to Diamond Valley where I saw some Paiutes. The soldiers fought there and six Paiutes, three men and three women, and two soldiers were killed. We went to Happy Valley, to Eagle's Nest, and then to Water [Malheur] Cave where the people had fled leaving two houses. General Crook went and looked into the cave. When I was young, we were taught that Water Cave was the

home of the Waterbaby Spirit. He looked into the cave with a torch and said that the Waterbaby's hole was nice. Three soldiers camped in there for the night. Then we went back to Cattail-flag, to "P" Ranch, and to Camp Warner.

I was surrounding some Pit Rivers with twelve Paiutes and fifty Warm Springs. I was just a brave at that time and not a captain. The captain was a man who was half-Warm Springs and half-white called Donald McKay. All of the Pit Rivers were surrounded, and there many. General Crook said, "All close in! Surround them!". The Pit Rivers were made very sorry in that place. Then I saw that the people there were signalling with a white cloth. Then General Crook said, "Enough, soldiers, we must not shoot them!". Then, they made peace; and the general instructed that they be taken to the reservation in Fall River.

THE MODOC CAMPAIGN

At that time I was living in Camp Warner as a soldier. Meacham (3) was at the reservation at Modoc Lake talking to Captain Jack, the Modoc chief. Olliver was with Meacham then. Captain Jack said, "I don't like that.". Then Meacham said, "Be good! You must not say this." Olliver just listened, and Meacham continued, "You should stay here and have a reservation in this country. All of the Indians have reservations." Captain Jack said, "Not I! I don't like that at all!" He said that they had talked enough; then Olliver arose and said, "I wish you to go to the reservation at Klamath Lake. My leader, Applegate, has said that you must go there." Captain Jack said, "We must not go there!" Olliver said, "My leader has said that we should place you on a reservation. If you go to that place, Washington will give you blankets and give the women calico and some shawls. Therefore you should make a treaty with us." They talked a long time, five whole days.

Then Captain Jack became very angry, saying, "Indeed! I won't go! I want to fight, and I shall fight well. I don't like that Indian reservation." Thus the great chief of the Modocs answered the two men. Meacham was very angry, and his face became like a red ball. Olliver then went to Fort

Klamath, and Meacham wrote to him, "Yes, indeed, I don't like those Modocs." He was staying in the fort there, writing to San Francisco and to Sacramento. I heard all this while I was at Camp Warner. Everyone there said we were going to fight there in the fall.

In the early fall we were at Fort Bidwell and the stage was bringing us reports. The papers in Sacramento were saying that in three weeks many soldiers were going to come up. We heard that General Canby was going to come. They were also coming from the other side from Camp Warner to Fort Bidwell. Two companies of cavalry and two companies of infantry arrived with a cannon. Three days later a Captain Kisto came. He was talking to General Wheaton and said that we were going to go to the Modoc lava beds. Then the Lieutenant said that he was going too, and he liked to see that we had a cannon. Then we all had lain down, and General Wheaton had come and said to me, "We are both going to go, Louey Crook. The soldiers are coming from over yonder with ten of the Umatillas and fifty of the Warm Springs. You are going to meet them there. Donald McKay and Buck, the Warm Springs' chief who is a very tall man will be there too." Eight companies of soldiers left the fort and marched from there to Yainax Agency where we camped. We went off in the morning and climbed up Modoc Mountain about a quarter of a mile. There were a lot of us there, and we stood there without moving when the captains told us to. While we stood there we were told to eat a few crackers and a slice of bacon with it. Then we climbed this good mountain peak nearby. General Wheaton, the Lieutenant, and Major Perry went with us on foot. Major Perry got his spyglass and looked down there at what appeared to be soldiers tents. General Wheaton took the spyglass and stood looking for a long time. He said, "I see the smoke. Yes, there are many white soldiers tents." Then we marched quickly down into the valley. I could see about five miles with just my eyes, and looking there I could see many, many soldiers. Some captains were coming and saw us. One of the soldiers' captains took off his hat and beckoned to us with it. It was Captain Curry, and he told us where to pitch our tents. After we pitched our tents we lay down to rest. There were about five hundred soldiers from San Francisco and Sacramento. They were very good soldiers, very fine in appearance. There were five companies of soldiers plus sixty Warm Springs.

We could see the Modocs about one and a half to two miles away; with that field glass I could see women, boys, and girls; some just looking at the soldiers for a long time. They were piling up rocks to form a barricade as tall as a person. Captain Perry, General Wheaton, General Canby, the white men's leader, Thomas, and Olliver built a large cloth tent one mile away. After four days they called to Captain Jack, "Come. We are going to talk." General Canby gave tobacco to Captain Jack as he said, "Yes, you see that we are here." Captain Jack said, "Yes." Canby warned Captain Jack, "You had better be good people, because Washington tells you to be good." General Canby was a very large, tall man, and he said, "You had better be good people. I am telling you, but it is Washington's word that I am giving you. All of our people, all the way to the Atlantic coast in Washington are saying this to you. I am telling it to you, Captain Jack. It will be well after a while. Washington is telling your people that you must not desire to make war. It is your Modoc people that these five hundred soldiers have come to see. Your men must not shoot at these soldiers, says Washington. Just pretend to have a battle and after a while all will be good." I, Louey was there listening to that letter language that General Canby was talking, and Commissioner Thomas, Olliver, Meacham, and two white interpreters were there too. All of us were in the big cloth tent. Later we were lying in the soldiers tent over there, and Canby came in. I wasn't with them at that time. They only had that white man interpreter, Shack-Nasty Jim, with them in the tent talking to Captain Jack. Captain Jack was saying that he didn't like these soldiers, and he didn't like that Indian reservation. He didn't like them at all. He said, "I, Captain Jack, say this to you, General Canby: I am going to die here. I cannot go to the reservation. My people would not like that." General Canby said, "You are talking of bad things; I am talking of good things for you: I am going to give you blankets, cloth for houses, flour, coffee, sugar things that you will like, crackers, and bacon. I am talking of good things." Captain Jack arose saying, "Not I! Indeed, not I!"

Then a man wearing a long coat for concealment came up close to the tent and went inside. The man came up close to where General Canby was sitting and shot him in the forehead. He also shot Commissioner Thomas in

the armpit and Meacham in the sub-occipital depression. Olliver dropped to the ground and rolled out of the tent so the man's pistol shots didn't hit him. Then the man ran off towards the other side of the stream. They shot at him many times, but they didn't hit him. At that time I was at the pack-train packing those crackers on a mule about a half mile away when I heard the guns. The big cloth tent was about a mile from the Modocs camp. There was no fighting for a day because General Canby had been killed.

Two days later the soldiers surrounded the rock fort, and there was a battle. Sixty of them and one of the soldiers were killed that day. After the sun set they shot the cannon into the sky, and when it came down again, the bomb shell burst, and it rent the rocks. For four nights almost until daylight they fired the cannon, and during the day they fought. Every day the soldiers were dying. They had made loopholes in the rocks and were shooting at the soldiers through them. The soldiers fired whenever they saw a face in the loophole; they shot them in the forehead. By this time the soldiers were so weary that they said they had had enough, and the captain allowed a rest of three days before the fight continued. I marched with the Warm Springs and fought in the afternoon. I was nearly killed then. I was shot through in the neck, in the inside of my thigh, in my body, and also in my shoulder blade. By that time the soldiers had killed many people, about five hundred in one day. I was running around with a pistol and shooting very well. I killed one with yellow hair and took his scalp after cutting it off. I didn't throw it away; I keep it here for my old age.

We scouted the Modocs on horseback with General Wheaton. We were on the outside when the fighting began twelve miles away, and I fought with these soldiers. I killed two Modocs then and dragged them back to the camp. When the fighting ceased, nine of the Warm Springs were dead; and Sacramento Charley, the one with black whiskers, was also killed. Six hundred of the cavalry and fifty Warm Springs were engaged there, and many horses were killed. A Modoc without any clothes on came at me aiming his gun. I wasn't scared, and I whipped my horse and was able to hit him under the throat before he could shoot me. He fell, and I saw the blood that he vomited out as he died. He had dropped his gun, and I saw it lying over there. It was a very bad, old gun. Then the fighting stopped, and we were sitting there without fighting for a week.

The paymaster was paying money to the soldiers and the Warm Springs, and at that time I was paid sixty dollars. I was angry there. I went to Yainax, to Camp Warner, and to Chief Hutzihu's country very slyly. I got some good horses, the one marked with the white spots and Captain Jack's yellow mare with it. Two were good horses of the men of Captain Jack's Modocs. They were standing guard over them, and I trotted in there with my knife and cut them loose and drove them out to that rocky trail. I took them back to our camp to show them to the others. Then when the paymaster was giving the money to the Indians, General Wheaton said that he was going to give the horses to the Warm Springs chief for a present. I said no, that they were mine. General Wheaton said, "No, you are my soldier. Give them to the Warm Springs chief!" Then the sergeant gave them to him. I was very angry, and I took those two mares early in the morning. One of the mares died here on Scarface Charley's Ranch. It was the yellow mare, and she had two colts here before she died. That is why my horses continue to look like Modoc horses. Red Stallion here is one; and so is Red Stallion's younger brother, Redhead. I got them there inside the rock fort including Captain Jack's race horse, the one marked with the white spots. It appeared almost like an antelope. There in the corral where I got them, they were all shooting at me, but they all missed and didn't hit me. I was a young man then and not afraid as I cut the rope. I followed this trail into the water and got them here.

2. THE ANTELOPE CHARMERS (4)

The antelope chief scouted for antelope. When one man who had gone to look for the antelope had returned, he said, "The antelope are over there. I saw many antelope there--about one hundred." He came and told this to the antelope chief. When he heard, he said, "Yes, my men come to my house." The people came to his house, and then he said, "We are going to build a fence. We are going to do the antelope dance. Everyone should put out the fires in your homes, and then we will do the antelope dance." The men answered, "Yes, we should do just that." The antelope chief said, "Yes, we are going to sing, and then after awhile the antelope will show no sense. Then, we will kill them and eat them. They will show no sense because they will have lost it. They will run very slowly and because of that we will be able to kill them easily. We will make a fence of sagebrush."

Then they went along making a fence on both sides. The antelope were as far away as Poison Creek, and a young man who was a good footracer and a good tracker went looking around there. A half mile from there they made a gate in the fence. When the sagebrush fence was finished, many men went to where the antelope were. They formed a line and drove the antelope together there. They drove the antelope towards the fence. The antelope went into the area very slowly because they had lost their sense. They entered the enclosure. (5) The good footracer came driving them into the enclosure. When the animals were weary, the antelope chief said, "There it is. They are weary. We'd better go catch them." He went and told the people at Two-Mile. Then those people came and killed many of the captured animals. The animals appeared to run very slowly.

After they finished singing they smoked a big pipe on both sides. They exchanged the pipe there where the gate was. Then the smokers went to the antelope chief's house with the pipe. This is how it was done. Then the antelope dance leader came to show them what to do. They all fell down. Then that one who imitated the antelope began to say 'ah' just like the antelope do. None of the women danced the antelope dance, only the men. The boys danced too. They imitated the antelope fawns.

The antelope sorcerer had a dream--vision of the antelope. His dream-vision appeared to show how to sleep kill the antelope. It showed the antelope bowing and running. They were all very tired and without sense. The antelope chief had gotten all of their sense. Because of the antelopes' appearance in his dream-vision, he told the antelope hunters, "After this you must not fall down! You must not slip! If you fall down after awhile you will balk me." They watched the ground where they ran very carefully. They did not slip, when they might have, in the deep snow. The antelope chief said, "Suppose you had fallen, then the antelope would indeed have run." It was well that they watched the ground where they ran.

3. PUBERTY CEREMONIALS (6)

At the time that girls menstruate for the first time, they cannot eat deer meat, or rabbit meat, or any such thing. They can eat kowse, or kamas, or wada-seed things. First menstruation having ceased, the young girl bathes. Having bathed, all is then well. At that time she may enter the house and eat deer meat with us. She, being well, eats all small game with us again.

A young man upon reaching puberty takes five baths for five whole days. Then he paints his joints with white powder and paint applicators. Then he runs a foot race for a short distance to see himself doing it about a hundred yards. He runs about halfway straight to see himself doing it, and then at the last place about a hundred yards away, he returns running around.

4. THE COMING OF THE WHITEMAN

On the other side of the water there are people like us. I think that I should like to see them. It is good, green country. It is reported that the country on the other side of the water has been a great country for a long time. Our forefathers told us about a great country of the whitemen on the other side of the water. The country of our people was here. When the whitemen saw our country a hundred years ago, they came everywhere around here to get land. Then our people vanished. Before there were many of our people and no whitemen. I, Captain Louey, saw a little of that time. Then there was plenty; some beaver, some mink; I even saw some otter. Now they are all gone. The whitemen used up many of them; they caught them in traps. We teach about these things. There were many mountain sheep here then. When I was little, I saw my father go off to hunt them in those mountains. I saw a great many mule deer too. This is no lie. I saw some antelopes, and there were elk over a Nuha?a. It was full of them then. Many of our people, the Paiutes, lived in this valley. It was full of them. My father was a chief in this valley; a good chief. This was called 'Black Point' according to my forefathers. The whitetail deer country was up above Drewsey then.

5. THE WRESTLING MATCH

When I was a boy, there was a place called Sod-house Spring where various bands used to meet in midwinter to get fish for food. The Juniper-Deer eaters, the Hunibui eaters, the Salmon eaters, the Tagu eaters, the Kwinotiba, and the Groundhog eaters all used to come to my home country, to the Wadaseed eaters country. I saw them come when I was a boy. They would ask our leader about a wrestling match. "Which band will be the strongest?", they asked our chief. Then they all went into the leader's house and made an agreement. Then, when they had finished talking, they built four fires in a big clearing and stood around while the men wrestled in the clearing. Those men from around here wrestled first with the Juniper-Deer eaters. Then the Wadaseed eaters defeated them. They wrestled with the wrestlers from the Salmon eaters and defeated them. The wrestlers of the Wadaseed eaters then threw in turn the Tagu eaters, the Kwinotiba, the Sanasuga eaters, and the Groundhog eaters. The wrestlers from around here were named "Basket-Buttocks" that time that I saw them there at Sod-house Spring.

6. THE WARM SPRING WAR

There were many Wadaseed-Eaters [Harney Valley Paiute] at Harney Lake. Coyote-Dreamer was there with his men, but at the same time the Warm Springs were coming along scouting toward that place. Coyote-Dreamer talked to his people about his dream. "I had a bad dream. I dreamed that the Warm Springs were coming this way." Then he told his men to line up and go scouting to see if the dream was true. He sent them out in all directions to all the Paiute villages. They scouted well into the night. At midnight the ones to the north found the Warm Springs, and they returned to report to all of the men that they had found the Warm Springs. Then Coyote-Dreamer addressed his people, "Suppose the women go to the yellow rock place, and the men will meet them there after a while.". The women answered, "We will see you in a while.". The captain said to his people, "Good your arrows seeing!". "Yes", they said, "We must not move because the Warm Springs will be coming after a while. Knife-like they stayed there. They continued to see well. Then in the early morning before sunrise the Warm Springs came jumping and making war cries. Coyote-Dreamer had told them, "Don't move! We are going to fight with the Warm Springs in the early morning." The men agreed. The Warm Springs came yelling war whoops and battled with the Paiutes. They fought all day, but they quit when the sun set because they were so tired. The Warm Springs went to High Rimrock to mourn for their chief. The Paiute captain commanded. Fifty men and two of the Warm Springs were killed, and two shields were captured. Pihiwoo went on this side. Many were wounded there at Mountain Sheep Hill, and it was reported that many died.

7. THE KLAMATH AND PIT RIVER WAR

My father told me, Captain Louey, about the enemies of the Paiutes of this valley in his time. The Klamaths, the Pit Rivers, the Umatillas, and half the Warm Springs were our enemies and fought with us. One story my father told me concerned one of these wars.

At that time Coyote-Dreamer and Black were the brave chiefs who commanded us in the wars. About five hundred Klamaths fought the Paiutes on this side of the "P" Ranch from about nine o'clock in the morning throughout the whole day. The Klamaths were killing many. Black and Coyote-Dreamer with three hundred men saw the Klamaths there and fought with them. They killed many of the Klamaths with their arrows because they didn't have guns in those days. The dead made the place smell very bad. My father told me about this when I had just seen the rock barricades that had been piled up there. I was a young man at that time and my father told me what he had seen. They first fought at that place in the fall when the Klamaths and the Paiutes had gone there scouting on foot since they had no horses. At that time the Klamaths were defeated, and they returned to their own country.

Then in midsummer when the Paiutes had gone to Muddy-Dance-Place to eat the fish that were caught in the fish dam there, the Pit Rivers who were scouting up that way were seen by the Paiutes. The brave Paitues then put on their war bonnets and said, "Today we will fight the Pit Rivers!". (7) Then they marched out to meet them, and when they had met them, they fought. They captured the Pit River chief and killed half the Pit River warriors. They bound the hands and feet of the Pit Rivers' chief, fastening them securely behind his back. Then they built a large bonfire and placed him beside the fire until he had gradually roasted to death. At that time he was groaning heavily, saying, "Uh!...Uh!...". He died very slowly, and he didn't cry. He just groaned as he slowly died. He was a brave one, that Pit River chief, their captain.

They fought in the early morning, just at sunrise. The Klamaths went home to their country, and there was much weeping. "Many of us were killed!", they told the Pit Rivers, "What do you people think?". The Pit River chief

answered, "We should meet them next summer.". Then the Klamath chief said, "You speak well, my people! That is what we shall do.". Thus it was that they were fighting at Muddy-Dance-Place (Diamond Valley) where the Paiutes had a rock fort barricade with Black and Coyote-Dreamer as their leaders. There the Pit River chief, the brave one, tore down the Paiute's rock fort, and he jumped into it at the Paiutes. He had a knife with a good point, and he stabbed the Paiutes, but he could not pierce them. Then they captured him. My father taught me this a long time ago when I was a boy. The Pit Rivers left half their number killed, and the other half returned to their country. At that time their country was located around Two-House. When they fought in the morning, the Pit Rivers' blood smelled bad; it smelled salty.

8. THE PEACE OFFERING

The friends talked it over and were sorry. "We have fought enough!", they said. They paid the Paiute chief a deerskin, and he said, "Yes, we have fought enough." Thus it was that the Paiutes became friends with the Pit Rivers and the Klamaths. They went around with twenty arrows and deerskins: one man paying so many to each man. They paid us some beaver skins, some mink skins; all kinds of things; some bighorn skins, some bows, some arrowheads, some arrow straighteners, some fire drills. They paid us many things: some tinder; some robes, deer and beaver both; some grizzly and brown bear skins, coon skins and elk skins. This was how they made friends with us. The Paiute chiefs, Black and Coyote-Dreamer, were talking it over. Black said, "Yes, we have had enough. The people will cease their killing. It is bad that many people have been killed; the coyotes and crows are eating us." Coyote-Dreamer said, "Yes, you hear this my friend; we will go as friends!". So, we stopped being enemies. Coyote-Dreamer said, "Now that payment has been made, things have been made good."

This all came about because the Klamath chief and the Pit Rivers had held a council in their own country. The Klamath chief said, "We should make friends with the Paiutes.". The Pit River chief said, "Yes, it is a

bad thing. The old Pit River chief died in that battle over there when the Paiutes captured him. One belonging here is now gone, and he was a great chief. We would do better to make peace. In a little while it will be the kowse season, and that time will be a good time. The Paiutes will be there eating the kowse, and we can meet them there. At that time when we go, I wonder how many will be killed? I wonder how it will be?".

Then they went to the place where they knew the Paiute would be gathering the kowse, travelling at night. By the time that dawn was making the sky yellow, they were very near the Paiutes. A Paiute arising early saw their flag signal in the early morning light. The Paiute chiefs told their men to be careful and to continue to move slowly. They said, "Why are the Klamaths doing this now? Why are they making signals to us?". Then the chiefs told their men not to move against the Klamaths, and the men didn't move. The sun then rose and found them in the same positions. Then the Klamath captain made a white signal, and the Pit River chief made a white signal too. The Paiutes standing there saw the signals and then spoke, saying, "Why did you do that?". The Klamaths answered, saying, "We want to make friends with you.". Then the Paiute captain, Black, said, "One of you come!". The Klamath came close by. "There!", he said. Black and he had a good talk. Black said, "This is good talk!". The Klamath chief said, "My men and I have some things that we are going to give you, all kinds of things.". Then the great Black said, "How can it be that you could be my friend?". Then the Klamath chief said, "See that! Those things show how it can be.". Then to his men he said, "Hurry, bring those things!". Then six of the Pit Rivers came with loads of those things and threw them down there. When the Paiutes saw that they brought all those things, they made peace. My father told me he had seen many Paiutes at the kowse spring by the water.

9. THE SAGE HEN SPRINGS BATTLE

The Fisheater Indians came to Water Lily (Rawhide) Lake and made camp there. Then some of them went to Swamp Butte (Iron Mountain) and climbed it to look around. Then they went to the place called Willows and camped there three days. After that, they went to the top of Wild Cherry [Burns] Mountain to burn signal fires. These others saw, and they came up to meet them. Then, they found the Paiutes there. There were many, many Paiutes and they had a great many camp goods with them.

One of their leaders said, "We should go to our country." Then his friend said, "No, we are going to fight. I feel like shooting." The other agreed that he felt like shooting, too. At that time they were watching the Paiutes from the top of the mountain. That night they came down from the mountain and came near to where the Paiutes were sleeping unawares. When daylight came, those Klamaths and Pit Rivers cut a few of the Paiutes throats, then they were discovered.

Leader Black One and Leader Coyote Dreamer were walking around and talking. "Here we are in the early morning, and our warriors are being killed!". At the same time the Klamaths and the Pitt Rivers with them were killing many of them. [Muskrat taught me this. At that time he was a youngster and he saw it all.] Then they all fought for a long time. The women with those men went to the top of Juniper Butte because they were afraid of being killed. Both leaders were killed there, stabbed many times. They were found lying, holding each other, with their legs entwined and grasping knives. The stories say it was a good fight.

Ten-ten hundred-hundred of the Wada-seed Eaters (Harney Valley Paiutes) were camped there, and half of them were killed. Exactly how many is unknown, but it is said that twenty of the Klamaths returned to their home territory. This is how it was that this spring was named Stinking Spring. It smelled bad because of all the dead Paiutes.

Muskrat and his mother Tabbie were there with another man and he reported: "Being only a boy, I, too, was afraid of the death here." The

dead were not buried. They were told to just let them alone. He said a few of them were buried off among the rocks though.

Thus, was the story of Stinky Kowse Spring.

10. A PIT RIVER RAID by Dick Mahwee

Here at Sucker [Pyramid] Lake there is a cave called Lakeside Cave. There were many Sucker-eater Indians [Paiutes] living at that cave. From there the women went out to dig roots. Then one time the man that had climbed the mountain over the cave to act as a lookout saw dust moving in the distance from the north. It is said that the dust was made by the Terrifying Indians [Pit Rivers] coming again. The Paiutes were at the cave and the Pit Rivers were nearby in the mouth of that large canyon. The Paiutes were afraid and tried to flee to the south. Then one man said, "No! You must not go. Remain here! The Pit Rivers have come to our place to catch and eat the suckerfish. If this is why they have come, then I will go talk to them. I can understand the Pit River language, and I will talk to them about being friends. You must not move!" That man ordered the Paiutes to stay there in the cave, and they took his advice. The Paiutes did not move from that place, and the Pit Rivers came even nearer. They passed by the place called the Water Rock. Then the man ...

[breaks off here]

11. SONG

Hurry! Come on women! Hurry and we will dance!
Why don't you women like us?
Why don't you dance with us?
Hurry come dance with us, women

"Leave them alone" they say, not wanting to dance.
Hurry come dance, women.

12. SONG

Why don't you dance, women?
Hurry come dance with anybody here.
Take anyone to dance with.
Don't be ashamed, all you many people here.
Come on women, dance!

13. BEAR DANCE SONG (8)

The women will come do the bear dance.
I will sing for you women.

14. KITTY SONG

Come here, my poor Kitty.
My Kitty, perhaps you are hungry, my poor Kitty.
Kitty! Kitty! Kitty!
Kitty! Kitty! Kitty!
My poor hungry Kitty.
My Kitty, where have you been?
Come here! I had lost him.
I had lost my Kitty two weeks ago.
What should I give you to eat, my Kitty?
I should give you meat to eat, my Kitty.

15. WINTER DANCE SONG

The fall time has already been.
The fall time has already been.
The fall dance, the fall dance has already been.
The fall time has been.
So has it done: the earth has been made gray. Already, fall time has been.

The running season of the deer has been.
The song is this much.
The song is this much.
So it is.

16. THE SPRING SONG

Next the swans are going to come.
Next month they are going to come.
All of those things with feathers.
So it is; this song that we have,
The Spring Song.

17. THE SUMMER DANCE SONG

Already the summer moon is rising.
Coming to clothe everything [with leaves].
It will clothe the chokecherry.
It will clothe the serviceberry.
It is coming to clothe everything.
Now the summer moon is half risen,
The first, big moon.
Such it was taught by the forefathers.
Thus we are going along singing.
Such is the song of the big moon that we have.
This is the dance song.
So much; so much it is of the song we have.
Such is the song we have.
It is enough of that song.

18. SONG OF THE SWAN (Wohida)

The swans are coming back.
Already the swans have returned..
Ho-wa-wa-hi! Wo-hi! coming: Wo-hi! coming.
Already they want to fly because the song makes them come.
This is why we have the song.
This much is the song of the swans:
Wo-wo-hi! Wo-hi! coming; wanting to fly.
This is their song. This much is it.

19. THE ROUND DANCE SONG (9)

The tree's leaves are coming!
The tree's leaves are coming!
The tree's leaves are coming!

The meal-plant's leaves are coming!
The meal-plant's leaves are coming!
The meal-plant's leaves are coming!

The food-plant's leaves are coming!
The food-plant's leaves are coming!
The food-plant's leaves are coming!

20. THE BUFFALO DANCE

In the fall the leader told the people, "This month we are going to have the buffalo dance." Then the dancers danced very hard. The master of the laws told those who had not gotten up to dance, "Go dance! It's bad for you to be standing around." Then everyone danced.

Having made soup previously, all the children got in a long line and ate the soup with their spoons. After having prayed aloud, "Here it is. We are doing the buffalo dance," those who had practiced sorcery were whipped. "Take that...and that," they said as they whipped them. Five of them were whipped; all of them had no clothes on; they were naked.

This is what I was told when I was a boy about the buffalo dance traditions. Each man held the waist of the man in front of him with his arms. Then they danced hard around in a circle and returning in the clearing. They were all perspiring heavily; they went along with perspiration running in drops down their faces and chins. At first they had two drums. Then the best drummers, the head drummers stopped and raised their hands above their heads and shouted, "Ahai!"

When the people wanted to do a buffalo dance, they set up a pole towards the east with a buffalo head set on it, and they looked at it. The old people said that this is what they did here in this valley, those who lived by Steens Mountain. Of old, when my father's father was a young man, there were buffalo here. Then the buffalo had "smallpox"[?] and they began to run towards Malheur Cave and went to the country around the Owyhee River till they came to Bannock country. Then the people around here had a buffalo dance and said "Our buffaloes, come back!"

Since the buffalo were gone, one half the people went to the Bannock country, in the Fall they hunted buffalo with those people. They stayed there through the winter. Then when spring came again, they came back to our country bringing many buffalo heads.

21. THE SPRING DANCE

At that time everyone danced in the spring. One thousand people had houses there. They wanted to pray for food. They ground up all the food they had and made soup. When it was done, half of them stood and ate the soup. Then they said a prayer.

There were two people there, one was a chief and one was a woman according to the traditions. The woman carried a large basket as she went along praying. She said, "Things are going to grow, the wada plant is going to grow and also the sunflowers and the wild onions. Here we are; your children are coming to dance. The hunibui plants and the service-berries are going to grow." This is what the woman said when she prayed.

The man said, "All of you good animals are going to come and multiply. All the jackrabbits and other small game will come and multiply."

They prayed and all these things were caused to grow. That was why they danced in the old time. All of the different kinds of plants were made to grow. These were the things the people prayed for. Then the good food plants came and grew because of that dance. I heard this when I was a boy.

When the dance was over, everyone ate soup with spoons: the men in a long line and the women and children in a long line. All of them ate soup.

22. THE JACKRABBIT DANCE

The jackrabbit dance leader spoke to the young men. "First come here to the first," he said when he wanted to make a speech. His people would answer, "We will do just as you say." Then they built a fire, and everyone came and gathered around it. Then they began the round dance. Only the young men and women began to dance. The chief said, "That is the way that you young men will shoot the jackrabbits, and that way good will come of the dance." He said the jackrabbit prayer: "You should have it be that way so that I can give you jackrabbits tomorrow." So the jackrabbit dance leader said. "Aha!" said the chief. Then the Puhayaida after he had blacked his face and was naked he aimed with an arrow. He motioned his body towards the watching women and made them scream. Then the Puhayaida laughed at them. I saw that at the jackrabbit dance.

23. THE JACKRABBIT DANCE SONG

This is the speech of the jackrabbit dance leader:

"Tomorrow let us go jackrabbit hunting. It is good to do the jackrabbit dance now, because the young men want to kill jackrabbits. That's why we are jackrabbit dancing. Having taken a woman in this manner, a man will shoot good jackrabbit. This is why we are jackrabbit dancing."

This is what he talked about to one young man.

The Song:

Hino hawi no- ʔo-wa!
Hino hawi no-wa!
Hino hawi no-ʔ-o-wa!
Hino hawi no-wa!

24. THREE SONGS OF A SHAMAN

A: noise on water-blue-rock, stand on water-blue-rock noise

B: Waikota said, "Pursuing the soul, bring back the person's soul" and then sang:

"Noise, the person's spirit emerges. White Weasel carries it crosswise in its mouth; rolling, descending from the sky hole. It carries the person's spirit in its mouth; rolling, descending from the skyhole."

Thus as he shouted and sang, he brought back the person's soul.

C: "Noise, the person's spirit emerges; it merges endwise from the skyhole and shouts." That is what the shaman's said.

The person's soul leaves and he tries to bring it back. He said he would bring it back. All were shouting, all were singing all kinds of songs, all were mocking. They were sitting about trying unskillfully to do it all.

He let the person fall only once. He tried to bring him back only once. If he tried more than once, he might drop dead as he shouted.

25. NOTES ON RELIGION

The Creator of Men declared to them, "The soul of the sorcerer, the wicked person, doesn't go in here, it goes in the wind. After awhile you wicked sorcerer people will be whirlwinds.

The soul of the murderer, one who kills for nothing, goes in the spiritland; the soul of the father of the people arrived at the place where the Creator of Men had sent him.

"You must not be here, for you have just killed your friend for nothing," the Creator of Men had said. He arrived weeping there in the bad place. You had to live in that bad place a long time and not come here at all.

There on this side in the bad place he stayed weeping for a long time, not seeing people. He was weeping because he felt bad. The spiritland is a bad country; there are not good things to eat. Thus the ghosts are always no good.

The Creator of Men doesn't like the thief or the liar either, and he sends them into the spiritland. All people like that he sends there. He told them there would be food there after awhile: jackrabbits, cottontails, all the little fish; the trout. And so it was. The Creator of Men showed these little animals to the spirits for meat in the people's place because they had only a little meat in the bad spiritland.

This is how the men of the people were created by the Creator of Men. The father of the people had made the bad ones, but he didn't like them because they were very bad. He didn't like that sorcery, the bad sorcery, the bad dreams in which one loses himself. Because the dreams were this way, the Creator of Men saw that he didn't like that which causes something lost from the body.

The people doctor, he who cures a sick person, he is good because he cures. Contrarily, the thief lives in the bad spiritland. However, the adulterer does not. He lives on this side in the good spirit place. The adulterers live there in the good spiritland.

Coyote desires to steal a person's soul when he sees the person going into the spiritland. Coyote howls, "Come!" to the person's soul that is not looking carefully about for him while it goes along in the spiritland. It follows him until they come to the cave where the earth always opens. That is a good place and Coyote steals a few souls. He doesn't make any flesh on them; the person's sense is stolen by Coyote.

The good person who has died doesn't look back when Coyote howls at him. He goes straight ahead. Coyote talks deceitfully to the person's soul. Thus it is when he is recollecting that person's country he weeps for a long time.

In the present time it is night in the spiritland. Our forefathers taught us that this is the way it appears. There is no sun in there because it has set. After awhile dawn is going to come, and the sun is going to rise. These were our ancestors traditions, and this is what they taught us. Then, it was night in the bad country. That is where the bad ones with no mouth-holes are sent. It is said in the stories that they must have eyes down there in the underplace; they must have hair too. It is said that somewhere there they have many animals.

We wish that Coyote hadn't spoken. If he had not spoken, we would not have become old men. So we would always have been young men. Gray Wolf, he alone the Creator of men alone said, "Having the people be old men is bad". He said that should indeed be good. But Coyote said, "I like that well. I think that he who is decrepit is beautiful." He talked of bad things. Then we came that way with bent shoulders and a cave, and Coyote said that we appeared beautiful as we walked. So it was that all things grow old; the horses, the animals, and other different things grow old. Thus was the fault of Coyote's talk. "Appearing like Death," so Coyote cursed the people.

The Creator of Men said, "The children of men should appear like buttercups (Yellow crowfoot) (ohatoniǰaba)." In this manner they name their sons and their daughters the 'buttercups.' They name their infants ohaʔa (the yellow ones).

When a person dies, his soul goes to the place of the father of the people; that, there in the sky, is the peoples' trail, the Milky Way. (10) According to the tradition, the whiteman's trail rises in the east. It is said that the peoples' trail rises in the south. The dead person rises up there, and the father of the people looks for him and finds him. "Come here!,: he says, "You smell bad. I am going to wash you in the good water here." Then he washes him very well with water. He washes him all over. Then the dead person appears beautiful.

26. A PAIUTE PRAYER

There are You emerging, their Great Father!
Come pity me.
Do not cause me to become ill in my heart.
Do not cause me to become ill in my brain.
I feel good as I walk along.
Here is Your great world, You, the Creator of Men!
You see all of these pine trees; your water, You, the Creator of Men.
Here is Your earth.
Here You see Your children walking along.
Do not forsake them.
I stand praying this.
Such it is that You are: You are their Great Father, You who walks on high.
Puhwah! Spirit! You Spirit! You must get me.
I don't like inside there very well.
This peace here and these things make up the country that I love.
This earth that you see is Your earth.
Do not forsake it.

This is the standing prayer of our forefathers.

27. A PAIUTE GRACE

Then they prayed to the sun:

"You are a sorcerer. Yes, come pity me. You are the one that moves there. It is time to begin to eat. I will be well after I eat."

At the time that the people were praying they had not war bonnets on. They prayed at the sun that was just coming up as they sat there watching it around the fire. They did not talk they just listened to their friend, Coyote-Dreamer.

28. A RAINSTORM PRAYER

Then when the rain is coming, and the hard thunder is coming, and the thick rain is coming; and the thunder is talking bad and showing fire, a naked man comes out into the open and stands praying:

"You have rained enough! You will soon cause Your people to drown."

Then he shows a knife the length of a forearm and holds it up, rapidly turning it; causing the one in the sky to see it. Then the thunder ceases because of his prayer.

29. A SPEECH AT THE GRAVE

When a sick person has died, and the chief wants to bury him, the sub-chief prays for him:

"Now that you have left your friends behind you, you are about to enter the country of the Creator of Men. Now you are about to go from the top of your country. You are about to rise into that good country, the spiritland. At that time you should not think of us. You are going to be beautiful there. Your face is going to be yellow and you will appear beautiful. Your hair is going to be long. We are going to remain here. We are the ones who are going to be left behind. We will not see you again."

30. COYOTE AT THE DANCE

Once Coyote came to where people were dancing, and he talked to the people outside the circle of dancers around the campfire where they sat and listened. He asked, "Where is the chief's house? I want to warm myself." They said that it was over there. The old women sitting there laughed at him. He sat and talked to the chief. "How would you like it if I sang for the dance? I used to sing for people to dance," Coyote said. "Is that so?"

said the chief. "Let the people dance," said Coyote. So they both danced and Coyote sang. "Coyote, Coyote, Coyote, Coyote. Fall Asleep, fall asleep, fall asleep. Make all sleepy, make all sleepy, make all sleepy, make all sleepy. Why don't you women dance with us? Hurry come and dance here." However, nobody wanted him.

31. COYOTE AND MOUSE

Once while it was snowing, Coyote sat at his sister's son's house. He said, "Sister's son, you ought to go see how deep the snow is." So mouse went outdoors. When he returned, he said, "There's nothing there. It hasn't even covered the recent feces." "One little time, my sister's son, try once more," Coyote said. So Mouse went out and gave the same answer when he returned. Coyote said, "Hi-hi, sister's son, yes, it hasn't snowed for a long time," and he went out. The snow reached to his nose.

32. THE CANNIBAL OWL

Once a child would not stop crying. Without avail they teased him and still he would not stop crying. He howled, long after all the other people had gone to sleep, he howled. Then his mother tried to scare him. "You here, the Owl is over there and she hears you. You had better not cry. Go to sleep," the mother told the child all the time. Still the child kept on howling. Then the cannibal heard, and she came along, destroying people totally as she came. The mother heard her coming, but she didn't tell the child. Then the child heard her and said, "Eda, my mother, what is coming out of there?" "What, Eda?" the mother said mockingly and pushed him towards the Owl. The cannibal picked him up and put him in her burden basket and went out toward her house. The child cried. When she arrived at her house, she put him on a rock and pounded him, pounded him. Then she scooped out the brains. "Mm! It tastes good!", she said as she scooped out the brains. This is the story that they tell about Owl.

33. FROG AND MOON

Once Frog was chasing a boy who was going to his paternal grandfather's house. Frog tried to call him, but the boy didn't turn around and went on without looking. "Hurry here, boy, I want to eat you," said Frog. "No, indeed!," the boy replied, crying. Then the boy reached his grandfather's house, and his grandfather shut up the house. Frog said, "Stand aside! I will go through; I want to eat the boy." Then the boy's grandfather, Moon answered her, "You stand aside. I am the one who eats people." She said again, "Stand aside! I will go through; I will eat that bad boy." Then Moon told her, "Then I shall eat you." So he swallowed Frog. Then Moon sent his grandson home toward his older brother's house where he arrived safely.

34. FRANK STEVENS' (WAIKOTA) DOCTOR SONG

"Everybody sing about all kinds of things. Try to sing very low. Everybody try to sing any kinds, all kinds of songs: about the world, about the clouds, about the sky, about the stars, about the flying people, about the water baby spirit, about everything all over. Try to sing it. Try to mock the weasel in every way. Try to get together." We can't see, we're not sure we can do it. The person is very sick. Then the doctor lay down beside him to go after his soul. As he was lying there he said he wasn't sure he could bring it back. "Sing, sing, lots of songs," Waikota said as he turned back.

35. FLINT AND COYOTE

Once Rock, Flint, Mountain Sheep, and Coyote were telling their dreams one after the other. Rock told his first. "I dreamed that I was sitting on the saddle of the mountain with Coyote. I squeezed out his excrement." Then it was Flint's turn. He said, "I dreamed about Mountain Sheep sitting there. I thought that I would kill him to get into the best meat." Coyote's turn came and he was angry and made himself sleep a little while lying down.

He got up and said, "I dreamed that I broke Rock to pieces and threw the pieces in every direction. Right there I picked up thin rocks and broke them into pieces. Well, friend, what was your dream?" Coyote asked Mountain Sheep. Mountain Sheep wouldn't say anything, tears were running down from his eyes. Coyote said, "Why didn't you dream? All of these people told their dreams, you had better tell your dream. You'd better tell what you dreamed. That is the way I dreamed. The rocks were breaking all around." (11)

36. A BIRD STORY

Once there was a bird, Tsonome, who killed a mouse. Then he ate up its meat. Then he put its head on a stick, hanging it by the eye of the skull. That was how he did it. Once he killed a lizard, and did the same with it.

37. THE STORY OF DOVE

Once upon a time Dove had two children. She used to go out to get seeds for them to eat. One day she left the children in the house when she went off for food. Then the children's father's brother came to them and asked, "Where has your mother gone?" "Our mother went to get food," the girls answered. Then he scolded them, saying, "Your mother went to the seed piles of her friends. That is what she is doing, taking from them to feed you." After he said this he went away. The girls felt badly as they stood there. Then the girls' mother returned, and they told her, "Mother! Our father's brother came here and scolded us." Then their mother felt badly, and she cried, "Huwihoho, huwihoho, ho."

38. THE PORCUPINE STORY

Of old a person called Porcupine was hidden over yonder under sage brush, when a woman carrying firewood found him. She told all of the people at the house, "There is a stranger over yonder. I saw a bad-looking stranger." The people said, "We will go see him." Porcupine, the stranger, saw the crowd

coming and he said, "Come close, I have no ear-holes. I am deaf. Let the crowd come close by." Then the people came close by and Porcupine said, "I have a few things to say. Come close by. Get crowded together. That is enough; now I will talk. You found me now. That woman found me." After telling them this he shot them with his quills. He hugged himself and shook his quills and killed everyone. This is the Porcupine Story.

39. COYOTE, COTTONTAIL, AND THE WINDS

Of old, Coyote was a sorcerer person, and he made the wind. "Wind, come!" he said, and indeed the wind came and blew strongly. Coyote stood there and said, "After enough time my arm will brush off." At that time the wind was blowing strongly. Then he said, "West Wind, you come too! Hurry, come to me!" Then it came blowing from yonder and nearby. The Daughters (West Wind) blew strongly. Then Coyote said, "After enough time my neck will blow off." Then the West Wind came strongly towards him, and it tore off Coyote's neck.

That is the way that the stories say that the Coyote sorcerer made the wind, conjured the wind, in the old time.

Cottontail was walking along in the direction of the North Wind. Then the Cottontail-eater found the North Wind. The North Wind ordered Cottontail inside his house. He made his eyes red and sat inside.

The North Wind, the East Wind, the Southwest Wind, the West Winds, the South Wind all returned from a cottontail rabbit hunt. Then North Wind came inside and said, "I am cold. Inside the house it is warm. Cottontail, the stranger, was setting in the house and the North Wind entered and came towards him. "Huna!" he said, and he turned back to the people and East Wind saying, "It is bad inside the house." Then East Wind opened the door and said "Huna! It is bad in there," as he turned to those people: West Wind, Southwest Wind, and South Wind.

Cottontail made a fire and North Wind blew a little. Then Coyote, the conjurer, caused North Wind to disappear. North Wind had set fire to Cottontail's house and all of the other houses.

Of old, the North Wind caused Coyote to freeze. That is why Coyote disliked the North Wind and sought him out and found him.

40. COYOTE'S BLINDNESS

Of old Coyote said, "It is good that the people should be old men," and that is why we are old men. Coyote, the chief, said a bad thing.

Once Coyote was made blind. Coyote was stupid. He threw away his eyes over there and lost them. Our forefathers taught us that he was bad. Coyote was a person in the olden times according to the story. That is why I am having a bad time being old.

When Coyote was a person, he had two wives. One of them found a deer close by that Coyote couldn't see clearly. "There is a deer!" she said. "I see it," Coyote said and he shot every-which way, and many missed, but he killed a deer. Having killed it, he cut the skin in half. "Why did you cut it that way?" the women asked. He answered, "Because there are two of you, I did it that way and cut it in half." Then the women built a house and Coyote lay down in it to take a nap. Then the women say his eyes. "He has bad eyes!" they said. They went far away and picked up a rock and returned and placed it under Coyote's head. Then they went away again.

Coyote thought "Here I lay my head," and slept a long time as the women went very far away. He lost the women because he had bad eyes, and he went around crying. He said, "Where have the women gone?" and he went around crying.

41. COYOTE AND THE PEOPLE-MASHER GIANT

Coyote came and found the people-masher in the mountainside. Then he made an empty house with his sorcery and hid inside. The people-masher came to Coyote's house and asked, "How did you come to be here?" "Why are you like that?" the people-masher said. Coyote answered, "I was sick here and was left behind." Then the people-masher asked if Coyote were always sick. Then he said, "What should we do? We ought to play the bone game." Coyote said, "No. It is bad to do that because my arms are paralyzed." The people-masher said, "Perhaps we could play the four-stick guessing game?" Coyote answered, "No, that's bad," and he explained that he had been afflicted with trembling for a long time. Then he asked, "We could play Nagwati?" Coyote replied, "No. It is bad to be doing that running around." The people-masher said, "We could jump." Coyote said, "No, that is bad. It makes people very sore.

This is how he outwitted him. The people-masher said, "We could throw rocks," and Coyote said, "Yes, that is what we should do. We should throw stones." "I think so, too," said the people-masher. Then Coyote pretended to be sick. He said, "I am going to go defecate first." Then he got up and went to sit down nearby. He asked his intestinal mucus, "Mucus, what should I do?". The mucus answered, "First make only your skin go lie in that stone mortar. Then nothing will be struck with a stone. The people-masher heard him and said, "What are you saying?" Coyote answered, "I didn't say anything. I was just grunting as I defecate." Then he went to lie down in the stone mortar in the way he had been advised. The people-masher hit him with a stone, but the stone hit his skin alone. The people-masher said, "We'll each do it twice." But Coyote said "No. Let's each do it once." Then the people-masher got into the mortar to lie down. Coyote said, "Don't look at me," and he quickly struck him with a stone in the mortar and smashed him. Coyote said, "Now what are you going to do to kill my nephews, the people in that stone mortar when they come here?" That was the way the people-masher was killed according to the traditions.

42. HOW COYOTE LOST HIS EYES

Purple Finch plucked out his eyes and threw them into the sky and then made them come back. Coyote plucked out his eyes and threw them into the sky too, but his eyes were stolen. Indeed, they were stolen.

There was a dance over Coyote's eyes where they were hung up. Coyote came and told them, "I am coming to see people. What is this dance? Whose eyes are you dancing over? I'd like to see them." Then a man gave Coyote the eyes to see. Coyote said, "Good!" Then he cried when he got the eyes and trotted away. He ran fast without first having placed the eyes in the eye sockets.

Coyote had two wives. Yonder in the rocks Mountain Sheep came to feed, and the two women talked. They said, "There are mountain sheep close by." Coyote said, "Yes, I see them." Then Coyote went close to them on the down-wind side and smelled them. He heard the mountain sheep make a noise, and he shot many times. He missed them all because he didn't see clearly. Then he killed one and dressed it. One of the women said, "Why did you cut it that way?" Coyote answered, "Because you two and I are that way: One in this direction and one in that direction." Then Coyote and the two women went to the house. When he got into the house, Coyote took a nap with his head on the lap of one of the women. Then the woman noticed Coyote's eyes. "Aha!" she said, "He has the eyes of an evil one." She told her older sister, "They're bad. Coyote's eyes are evil." Then her older sister said, "We shall sneak away slyly." Then she brought a rock, and her sister put Coyote's head on it. Then they went away slyly.

That is how Coyote lost his wives, and he was crying. He talked to the bird people and they were sorry for him. Then he talked to the men and they said, "Yes." And gave him back his real eyes.

43. COYOTE AND DOG

Coyote said, "You, my nephew, give me your skin. I will give you my skin and you will sit by the fire. Give me your skin, my sister's son." Dog had Coyote for his mother's brother and he gave him the skin. He made a trade with his skin. Coyote said, "I am going to stay in a cold place, far away in the mountains. I will cry over there, and you will hear me. I will cry that I want to eat jackrabbits when I want to eat. I will cry because I am hungry. I will be thinking, 'What things shall I eat?'"

At that time Coyote stayed in the house for a long time. Dog said, "I will soon stay in people's houses, and you will be Coyote!" "We will trade our skins," Coyote said. According to the story, Coyote said, "My sister's son, you are the one who will sit by the fire; give me your skin. I am the one who is going to stay in the cold place." Now when his mother's brother is crying, Dog feels sorry for him and cries too because he feels bad in his heart.

44. THE SACRED WOLF TRACKS

The creator of men went far away across the water with his woman, according to the traditions. Of old he burned everything in the world, and this earth was burned to ashes.

Then Gray Wolf, the man of our people, talked with the Sun. He said, "You should flood this dry place." Then there was a lot of water here. When it dried the sun said to Gray Wolf, "You should create children." Gray Wolf answered, "Yes." Then pine trees, juniper trees, aspen trees, cottonwood trees, willow trees; springs; deer; things of all kinds: otter, beaver, all trout, all mountain sheep; bear were all created at that time.

After the creation was complete, the children did wrong and they fought among themselves with bows. Their father was angry and he kicked them apart and kicked them out. It was said that there were many tribes

of our people then. The father went south and cried, "I am not going to see my children again." The woman cried, "My children are here!" They went down into the water and went on the surface of the water according to the traditions.

Having created this mountain with the pine covered summit, the man said, "I am going there and after awhile my children will see my tracks. I have tracked there, and our people and the white men can see them, and that is the way it is."

The teachers also created this country and buffalo, real buffalo; and horses were created with them. The sun and Gray Wolf created everything. At that time these mountains were covered with water; there were no mountains and no land. It gradually dried and the mountains appeared. Then the water had banks that were other than water.

45. THUNDER BADGER

Thunder is angry when the earth has dried up and he doesn't have any moist earth. He wants to make the earth moist when the water has dried up. Thunder, the Rain Chief, lives on the surface of the clouds. He has frost. The Thunder Sorcerer looks like a badger; the Rain Sorcerer, Thunder. After he digs to the sky he lifts up his head; then the clouds come and the rain comes, cursing the earth; the thunder comes; the lightning comes; evil sayings come.

The real badger alone has white stripes on his nose and here on his back. He is only a badger. The Thunder Sorcerer doesn't like it when the earth is dried up when he is digging so he scratches in that way. Then he raises his head to the sky. That makes rain and the clouds come.

46. THE MALHEUR CAVE STORY

Gray Wolf and his brother Coyote were going along in the valley and found an elk. Coyote said, "I found an elk close by." His older brother said, "I am going to shoot." Coyote said, "We both will shoot." Then they went close to the elk, and both shot. When the elk was killed they went to the house. Coyote asked his older brother, "Brother, how do you keep the deer from escaping?" Gray Wolf answered, "I go over there and remove those rocks, and the deer comes out. Then I kill it. When I have killed one, it is good. Then I throw the rocks in there, and everything is good."

Coyote left, saying, "I will go see that." When he saw it, he said, "Here it is!" Then Coyote said, "I feel good" and having thrown the rocks away, he sat down. When the deer came, he shot at them, but he missed. Then he threw away all of the rocks at the door, and many deer came out; then mountain sheep, antelope, elk, grizzley bear, bear cubs, black bear, and brown bear. The animals made a lot of dust in the mountains. When Gray Wolf saw the dust, he understood what had happened. He said, "Coyote has no sense! He has opened the door!" He was very angry and he went into the house and lay down.

Meanwhile, when the deer had come out, he shot many times, but he didn't hit anything. He said, "What now, isn't it smelling?" Then he stood up and shook his penis. Then he was able to kill a fawn with his fire-drill, and he went with it to his older brother's house.

When he arrived at Gray Wolf's house, his older brother was lying covered with a wolf skin. Coyote entered and said, "Here I come with a deer fawn. Here! We can eat after you get up." But Gray Wolf lay over yonder being angry.

In olden times the lake-rattlesnake had a hole. In the hole lived giant people-mashers and waterbaby spirits. All of these things lived in Malheur Cave. The Great Man created snakes, the lake-rattlesnake, the buffalo, and the waterbaby spirits. The father of the people was kind.

He created rocks, firewood, and pine trees. He said, "You are evil people. You live in that hole; in a different country. Go in there! Live in there!" The Creator of Men said, "You will destroy the people here." He sent the people-mashers out to destroy the people. The hole in the earth is over one hundred miles east of Pyramid Lake. That is where the bad hole is that the Great Man sentenced them to.

"Coyote, you must not go in there!!" Gray Wolf said, "Here on earth you will freeze to death; and you must not eat." Now Coyote's soul doesn't go anywhere in this country. It is in that place. It is said that Coyote's soul cannot die; his soul was created here as a very strong conjured-being. Coyote did some bad things and can't go into the spiritland.

Coyote made his older brother, the Creator of Men who made the earth very angry. Gray Wolf dug a great cave and sent the evil things into it. The evil ones are gone: the people-masher, the cannibal, and the evil one who appeared to be like a man but who was of some unknown kind. Our people taught that the Creator of Men did this.

Water Cave [Malheur Cave] used to be called the waterbaby spirits' country according to our forefathers. Many saw them in there, and that is no lie. The Waterbaby spirits built with rocks and piled them up somewhere in there.

Inside the earth there are these different people according to the traditions. They have many horses and many deer. The Creator of Men taught this to his children after our people were created. "They appear to be like people, but those beings are different. They are not my children. They have no mouths and they used to eat through their nostrils. That's the kind that they are. Inside there is not water, not great water. In the earth that I made there are good rivers and good springs. I sent the evil ones into the other place."

47. THE PINE NUT STORY (12)

In olden times there were plenty of pine nuts in all of these mountains. The pine nut was stolen; so Graywolf, Coyote, Magpie, Fox, Hawk, Eagle, Crow, Woodpecker, Yellowhammers, Mudswallow, Squirrel, Mouse, and all the other people went looking for it.

They went to distant Pyramid Lake. Gray Wolf was the chief and Coyote was his younger brother. The chief said, "Everybody gamble!" and everyone did except Mouse whom Gray Wolf had told to remain on watch. Mouse watched all through the night, and in the dawn he found the pine nut. He told the chief, "I found it hidden over yonder." Then the chief told Woodpecker as the sun was rising to go and get the pine nut and to run bringing it back.

Then all the gamblers went and followed him to kill him and throw him out. Gray Wolf caught him in his mouth. Then Marsh Hawk put it in his thigh and flew with it. Then Marsh Hawk was killed, and he smelled very bad and rotten. "It is not possible that something could be hidden there," they said and they threw him through the tules.

Then Gray Wolf went and got the pine nut from inside Marsh Hawk's thigh and returned with it to this country. Gray Wolf held the pine nut in his hand and said, "I shall create pine nuts." His younger brother agreed, "We should." He said, "That way we would have plenty after we did that." "We shall create pine nuts," Gray Wolf said. "I too," his younger brother added.

Then they ate the pine nuts they had created. Coyote, having gotten and eaten them belched up yonder mountain. Then he belched here. He didn't plant the pine tree here, instead he created the juniper here. Gray Wolf spat over yonder and made pine nuts at Reno on that side of the pine nut mountains.

It was Mouse who first found that pine nut hidden over yonder in the middle of a red bow wrapping. Yellowhammer went out and picked it up with his beak and brought it. Coyote was very greedy and did no good by belching. Gray Wolf did good over yonder when he created pine nuts by spitting.

48. DOVE AND RATTLESNAKE

In olden times, Dove had told his relative, Rattlesnake, "You should lie in wait for a person and bite him." Therefore Rattlesnake laid in wait for people, and when he bit them, they died. In those days our people killed many snakes and was cursed by Dove for that reason. Those are the traditions of olden times.

Now at this time because our people understand, we don't kill Rattlesnake. We make a friend of him, just like the whiteman with our people of the present day, we don't kill them because of our friendship for them. Rattlesnake has the whiteman for a tribesman since they both have the same kind of eye. In olden times the dogs were bitten by Rattlesnake, but now he doesn't bite the dogs.

49. THE SUN AND MOON STORY

The sun saw that the earth was becoming very dry, and pitying his children, he made rain.

The Moon woman makes the winter snow storm. The Moon predicts the snow storms, so when she wants a snow storm, our people know it. That is the way the stories of our people are.

The Sun said to Moon, "You should predict all things." At that time the Moon caused our people to see things by herself. "You should cause these plants to be shown; you should show the plant season and when the seeds come. You should show them the kowse and the camas. Then after awhile the people will eat them." She showed them when all of the good berries came ripe. She showed them all the plants and things by herself, appearing in the sky to show the children of our people, and our people saw her.

These traditions come from the farthest time back about this Moon who causes herself to show everything.

50. FLOOD AND FIRE MYTHS

Of old, the earth was deluged, but there were already men over yonder in the mountains. At that time the men were lost. When the water dried up the men were still lost. These men were called 'men-dispersed-by-the-flood'. These were the wada-seed eaters who were dispersed by the flood. Such were the traditions of that time. The men in the far distance were the Buffalo eaters [Bannocks]. In olden times they, too, were in the mountains because of the flood. When the water dried up they had a territory over by that mountain. That is what the people told us about the Bannocks.

It just happened that the sun was weeping and so was Gray Wolf. At that time these mountains were covered by the flood. The sun saw these men and told them to come this way. Then all the men made a large boat out of that flag [reeds] and they all escaped in that. The water had already dried up in some other places and there was some land on the earth, but the men were still lost. So it was that these men were called 'wada-seed-eaters-by-water-dispersed'. This, the Creator of Men taught the men who came after that time.

It happened that at that time in that first place there was a man-eater who was a thing like a man. In this first place there were men-like things that were a bad rattlesnake, a brave-one-thing, a bullfrog; a gray horned toad (he-that-has-an-arrowhead-headdress). This is how men were in the olden times. We didn't invent this. This is the way the traditions were then. All of the birds were men. The men were all heroes. This is how we were taught.

The sun in those old times hated those bad men because they had killed his daughter. Then the sun created Gray Wolf and made him a great captain. Gray Wolf had a very handsome appearance because the sun had created him. Then the sun said to Gray Wolf, "We should burn those bad things!". Then Gray Wolf went and made friends with those others. He made tribesmen of the Magpies. He told the Coyotes that Coyote was his younger brother. Then he made tribesmen of the Foxes. "They should burn those man-eating things!",

he said. So all of them took fire to the mountains and burned all of the earth. Everything was fire-dry, and the heroes caused the bad things to be killed by the fire everywhere throughout the earth. This the Creator of Men taught the first men in the first place about the fire-killed bad things.

The sun had already created Gray Wolf. Then Gray Wolf created a man like himself. His new brother was called Coyote. Gray Wolf said, "We think those things are bad because they killed my daughter. You, my friend, what do you think?"

Coyote having been created by Gray Wolf answered him saying: "Yes, they are bad. We should burn them to death. These men are going to be our allies. The Coyotes should burn all the bad ones on the earth. We should be very high up." They burned over yonder first.

Gray Wolf commanded those two: "My brother, you should carry the fire in this direction in order to burn the earth all over. You, my tribesmen, carry the fire in this direction with them and burn the earth with them" Coyote and Magpie and the tribesmen agreed. Gray Wolf made a fire and gave it two them, and they took it and burned over yonder along to the other side. It burned the whole earth. This was one of the first of the old traditions that the sun taught my people.

Then, all of those bad ones with the gray hindquarters that the brave ones had not already burned to ashes were near that lake, and when the earth heated up, they jumped into the lake to save themselves. Those of them who were near the edge standing in the shallow water were burned to death as they stood there, and those who were in the deeper water were killed when the lake boiled.

There were two beings who were with Gray Wolf and so they were not burned to death. One was called Sun and his wife was Moon. There were just the three of them then. Gray Wolf directed the sun in this fashion: "You, my friend, may go above the earth." The sun agreed saying, "I am going to be the sun, and this wife of mine is going to be the moon." "Then after about five

hundred winters there are going to be different kinds of men: you are going to have these children.", Gray Wolf ordered.

The sun and the moon already had a daughter called Eagle. She married Buzzard and was led away by him. He left her behind while he went hunting, and while he was gone hunting, the evil ones found her and killed her.

The water was all dried up, and Gray Wolf, the father of men was alone. He thought, "Whoever can I marry?". Then the sun created Beaver and Otter and Mink and some others. He created deer, pine trees, serviceberry bushes, and chokecherry trees so that the children would have food. Then he created all the bushes, all the grasses, all the seeds; and these trout and all the fish.

Then those bad Otters killed Beaver's children. She had become the wife of the creator of men, and when she heard that her children had been killed, she went into the mountains over yonder to find her husband. She made footprints around his campfire, and then she hid under the deerskin tent. The creator of men returned with a mountain sheep and a deer, and he saw tracks where there had not been any before, all around his campfire. He was surprised and said, "What thing was here and made tracks at my campfire? Where has it gone? Come out into the clearing, man-thing! Stay here with me, and you will eat that mountain sheep." She was at the opposite side of the campfire at that time, and she came out and sat there and ate. Then she fed him with that arrow straightener. They slept together, and when they awoke, they found an infant just lying between them. In a way that appeared like childbirth, it was the same every day. Every day they discovered an infant lying in that place between them.

After the children were grown, while their father was away on a hunt, they used to go make juniper bows over yonder. They used to fight over there with their juniper bows and arrows. When their father had returned from hunting one day and was sitting eating, they shot him just below the knees. They shot the other children who were their brothers and sisters. Their father was very angry that night, and every night when he returned

from hunting. He felt bad about it all when his wife told him what was happening every day while he was gone. Whenever he caught them fighting, he would kick them apart, and he felt bad.

They had gone to the other side of those mountains there, and after they arrived there they created people. When the children had all been created they fought each other. Because these children did this, they were left behind. Their father went into the horizon, weeping as he went; his wife, Beaver, went with him.

There were in that old time some worthless things which were not created. The traditions tell of unknown things that were not created. Those strange things; those strange bird-things; those strange unknown Coyote-things existed.

51. THE PLAGUE AND THE SUN SORCERER

That man's son went groundhog hunting with Patakoa?a. They went to the Alkali Lake at Nigger Flat and dug out a rattlesnake. Then the rattlesnake bit him on the hand. At that time he had gone to Saddle Butte to eat wada seeds and died there. His father talked of blame, and he cried, "You, my people here, because my son died and won't see me again, you will all be bewitched."

At that time the people all came to this valley because they wanted to eat the fall jackrabbits. Then they were all bewitched--all of them. Five hundred people died. They were all bewitched, and they died very quickly. They died where they went to defecate, that false one feeling feces. Some women, some children, and some men died. Then three men said, "Kill him! We want to escape death." So they killed him there at Willowplace. My father told me that they cut him into pieces and threw the pieces into a big fire. I heard that in the Groundhog-eaters country (Surprise Valley) had a bad sorcerer. [untranslated portion perhaps to be read as: By burning sage, they drove out the mule deer up on Bald Mountain. Then, Pamatzakadi killed

the deer and ate them.] Then in that place their Kipidadi, Nawunipida?a, and their people lay down to sleep having finished eating the deer. At nighttime they lay down to sleep and Pamatzuki, the Wunipida?a, was bewitched, and he died. The people got up in the morning and said to their friend, "Arise, our Wunipada?a." The dead man lay covered up with a robe.

Then he returned here and blamed these people without cause. Gwatikwaitu returned with him. He marked the sun on his face. Then when the sun rose in the early morning he said, "I lay the blame on my people. Sun, you should kill my people quickly." That is what he told the sun after he marked himself. "Put blood in here," he said. Then he created blood in the liver. The people vomited blood from their nostrils. Then about nine o'clock he killed the people. That is the way it was told to me, but I didn't understand about that last plague very well. I was a small boy then, and I saw my mother die. There were many hundred of our people who died then, perhaps four hundred. My father told me about it. Because he was grown, he understood it. Then the people died in the next plague. My paternal uncle said, "It is good that my son should die. Hurry, we will kill him!" Then Patakoɛ?a and Tukolu?u killed him with a little hatchet-pipe. They split his head open. Then they piled up some sage brush and threw him on top of it and set it afire. My father told me that the fire crackled as it burned him up. There were very few of our people left after that. Such were the traditions. Pamatzakadi was seen in that manner.

52. THE THAWING-SOUTHWIND CONJURER

The snow was waist deep and our people were in great distress, dying of famine. They went all together to one man's house and told him, "You are our friend; you should make the southwind blow. We are going to die of famine." He answered, "Yes, I will do that. You should all come here and line up." Then the men and the women with him arranged themselves in a circle with the thaw-conjurer in the center praying.

He prayed: "Yes, you who has a tule quiver! Come and see me and bring the wind! Yes, you, the black pointed clouds, come into the valleys! Yes, you, the yellow pointed clouds, come and see me! Come here into the valleys with soft breezes."

Then when he had spoken enough he whirled the conjuring stick and made the thew come. It made a good noise.

53. CREATION MYTH

According to the first traditions, it happened this way:

This man had a house over yonder in the mountains. He had no wife and lived alone in his house over there in the mountains. Then this woman was created in some unknown place and went over there. She found the house of the Creator of Men, and she hid behind the wall of the house. She made footprints around the campfire and hid behind the wall.

At that time the Creator of Men had gone hunting. Then he returned on foot with a mountain sheep, and after having returned, he saw that something had made tracks around his campfire. He couldn't see anyone around there so he said, "What thing is it that has made these tracks? You had better come out in the clearing. I have good things for you to eat, woman!" She who was hiding there came out into the clearing. He said, "Sit there on the other side of the fire." Thus he had a wife for his own. This is the way the tradition is. There is no falsehood in this story. The woman on the other side of the fire fed herself with an arrow straightener. My father taught me this when I was a boy. Yes, and his father taught him.

The Creator of Men married her then, and they lay together and caused a baby to be made. They found it lying in between them in the early morning. The baby wasn't born; it was just found there in between them. This is the way that the correct traditions say that the race of men was created.

They created four children. After they were born and after they were grown, they caused their fathers to leave. They made juniper bows and fought among themselves. It is said that they made arrows of rye grass and sharpened them. When their father returned from the hunt he saw them and felt badly. He thought that his children seemed to play badly. He went to eat with the woman and as he was eating they shot the man who was their father under the knees. They didn't think well of their father. Then he kicked them apart. He said, "Here is food."; then he kicked them out. Then he went off into the country yonder and his wife with him. It is said that they went along weeping together. Our fathers taught that they arrived over there, and he and the woman having wept, caused it to rain. The mountains were submerged our forefathers told us.

54. THE APPLE OF WISDOM (13)

In olden times the Creator of Men found a woman. He was over yonder in the mountains eating deer, mountain sheep and all kinds of game. It was there that he found that woman.

Then there were two children born, brothers; and again two children were born, sisters. Then when these children were born, the man said, "I have enough." When these children were grown, they made juniper bows with their father. Their father went and sat in the house, but they made him leave. They shot him. Their father returned with a deer. After sundown the children returned, and when they saw their father, they shot him below the knees. The father was very angry with the children. The sisters returned after crying; they had many tears coming from their eyes. Their father saw them and was angry. He said, "Here is the food." Then the father kicked the children out, and they went far away to lie down. This is the tradition that tells why people fight.

The children wandered about, and they found an apple tree on which a rattlesnake was coiled. When they found the snake, they were deathly afraid. The whitemen came along next, but they were not afraid of the snake. They knocked down the tree and ate the apple. That is why the

whitemen are as they are today. They make houses and stoves and all manner of things out of stone and iron. If our people had not been afraid, they would have been like the whitemen. That is why our people do not understand such things, according to the traditions.

The whiteman and the rattlesnake have the same kind of eye. That was a lake-rattlesnake coiled on the tree. Having eaten the apple, the whitemen do all things. That is why the whitemen have white skin and our people have black skin. Not having eaten the apple, the black people now eat worthless things and have no clothing.

55. CRYING BOY (MAGPIE'S MAGICAL MOUSETRAP)

Once a person named Magpie was making a trap to catch mice with. He said to his grandmother, "Make a better trap for me." The grandmother answered, "You are little; you do not understand it." Then Magpie cried without stopping every night. The girls found him who was crying, and they took him up in their arms and made him lie down between them. Those girls were being good to him. When they got up in the morning, they said, "Crying Boy" and the boy got up. Then he urinated in their bed. The girls were there on the bed, and they quickly threw him out on the bare ground behind the house. This is the way the crying boy stories go.

The boy that was crying then went to his grandmother's house. Many people were moving their camp there in the valley. The boy sat around crying. Then his grandmother made the trap with a little sinew thread. When it was finished, the boy felt good and his grandmother saw him lie down on a blanket in the early morning.

Then he was seen to go to yonder mountain top, and when he arrived there he found a good horse, buffaloes, beaded leggings, and a beaded necklace. Crying Boy found many buffalo there, and he drove them to his grandmother's house and killed them. Then they had good buffalo houses.

The Coyotes were going about there talking about wanting to eat. They came to his house and were given a buffalo. They returned and reported, "Crying Boy has many buffalo. He looks good." Then everyone went to his house. Those two girls saw him and went to his house to marry him, according to the story.

56. COTTONTAIL'S ENCOUNTER WITH THE SUN (14)

Cottontail went scouting far away. Nearby, he killed Buzzard with an arrow. Then he went toward the country of the sun to scout. Buzzard was killed nearby. Squirrel was killed in a far place, and Louse was killed in a far place, too. Then Cottontail went toward the country of the sun. He arrived close by there at night, so he dug a hole and sat in it. The sun was hiding. Then the sun rose. Cottontail shot at the sun. The sun was very close and was burning all Cottontail's arrows so Cottontail took up a fire-stick and shot him, the high shining one, the sun. He caused him to die. He killed him then. Cottontail cut open the sun's breast there and cut off his gall. Then Cottontail threw it yonder on high, saying: "Go this way sun, on high! You must not go the way you have been. You are bad to go in the low places!" Then Cottontail said, "I, Cottontail, didn't kill you. I caused you to set. You were bad because of the way you used to go in the low places."

Of old, the sun burnt the earth. It didn't go straight across the sky. Of old, the sun was bad.

57. COTTONTAIL AND SQUIRREL (Tzitzugu'u)

Cottontail was going along, and Squirrel saw him and said, "Who is going there?". Cottontail went along wagging his tail; then when he was out of sight, he got his bow and arrows. He shot at Squirrel, and Squirrel was scared and said, "Tzi tzu gu tzi tzu gu gui". So Cottontail said, "What is it, you 'tzi-tzu-gu-tzi-tzu-gu-gui'?"

Such is the Cottontail story.

58. BADGER AND CHIPMUNK (Tzitzugu?u)

A person called Badger was going along in a grassy bottomland. Chipmunk saw him and said, "There goes the one with the bad-smelling ear!". Badger man threw a glance at Chipmunk and replied, "Then perhaps I smell too much like your aunt's vulva.". Chipmunk didn't like that at all and was very angry.

59. SANDHILL CRANE AND THE MAN-EATING GIANT: A FLOOD AND FIRE MYTH

Eagle had a daughter who was married to Sandhill Crane. When Crane went camping, he took his wife along. They climbed the Pine Mountains over yonder. Then Crane told his wife:

"You may sit here and wait for me, but even if you are thirsty after awhile, you must not go to the lake for water. There are giants with gray hind quarters who will eat you if they find you."

After leaving his wife high up there in that rocky place, Crane went deer hunting. The woman waited in a small cave. Crane hunted around on the summit, and then he returned to where he had left his wife. Looking around there, he saw the giant, Indian Masher, by the campfire cooking the woman's flesh on sticks. He was lying down dreaming. Then Crane pursued him and shot him in the anus. The giant said, "Ko-do-ko-do", and he made a groaning noise. The giant stooped and peered into his anus and saw his heart. Crane shot him again, and again he said "Ko-do-ko-do". Then he kicked the arrow a number of times with his heel. He was trying to kick it backwards with his heel. Then he made a noise and died there.

So are the traditions. Indian Masher was the kind that the ancients taught us about in this manner.

Then Crane went to his wife's parents' home to report what had happened to his wife.

So are the traditions about this bad man-eater in the old times.

Then the Eagles went to tell the tale to Gray Wolf.

So are the traditions of the old time things.

Then Gray Wolf said to them, "Everyone over there, come! We should set the earth on fire. Make me a magician! Sun, you should cause this earth to burn!"

A man came and said, "Yes, we are going to burn that bad earth!"

Gray Wolf said, "Who of these should carry the fire?"

He answered, "My younger brother, Coyote, is the one who should carry the fire that way from here, and Magpie should go too. They are the ones who should indeed wander about."

After parting from the others, Coyote and Magpie went along carrying the fire. Yonder they went along making smoke. Then after going in that direction for a while, Coyote became weary and stopped to rest. When Magpie realized that he was walking along by himself, he turned around and came back to find Coyote. Coyote was lying down back there, because he was very tired. After Magpie found him again, they went along setting fire to everything. There were no gaps in the fire. Everything burned, even the rocks. So say the traditions of olden times. The mountain summits, Indian Masher, the water in a large lake, and even the earth burned. They caused Indian Masher to jump in the water of that lake there. The lakes were boiling when the earth heated up. Thus the old ones have taught. They were the men. They were burned, too. So say the traditions. This is the way I heard it when I was a boy and my father taught it to me.

END NOTES

1. According to Stewart (1939:133), "Captain Louie" was a former chief of the Wadatoka Northern Paiute.

2. General Crook, in his autobiography, mentions that "...we had an Indian boy with us", but he gives no name (Schmitt 1960:156).

3. A. B. Meacham, Superintendent of Indian Affairs for Oregon.

4. For detailed accounts of magico-religious practices associated with antelope hunting among the Northern Paiute, see Stewart (1941:366-367), and for the Nevada Shoshone, consult Steward (1941:219-220). Sarah Winnemucca (1882) has a detailed description of antelope charming by the Humboldt Valley group.

5. Another account of the use of corrals or enclosures in the communal hunts of the Wadatoka (Harney Valley Paiute), see Whiting (1950:27).

6. For other accounts of Paiute puberty rituals, consult Whiting (1950: 106), Steward (1941), and Stewart (1941).

7. Riddell (1960:74) describes battles between Pit River groups and the Honey Lake Paiute.

8. The Owens Valley Paiute held Bear Dances during which they sang simple songs (Steward, 1933:322-323). Park (1941:193-194) provides other details of the Bear Dance ritual, including its distribution in the Great Basin (p. 183).

9. For a detailed discussion of the Round Dance, consult Park (1941:184 ff). Songs are composed by the singer (Ibid.:185). See also Stewart (1940:489) and Steward (1941:265).

10. Whiting (1950:35) states that Northern Paiutes believe that "...when a man dies, his breath leaves his body and travels up the Milky Way into the sky".

11. A variation of this same tale appears in Lowie (1924:237).

12. This myth is a common one among Paiutes. A similar pine nut story is related by Steward (1933:431) in his study of the Owens Valley Paiute. However, very different versions were recorded from informants at Lovelock and Fallon by Lowie (1924:217,221).

13. Adapted from the story of original sin (cf. Genesis:Chapter 3).

14. A very similar rendition of this myth was recorded by Lowie (1909:252) among the Northern Shoshone.

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